LUTIONIST'S STANDPOINT.

Kind from the Divinity of God-How Dr. Abbott Views the Question.

Brooklyn Eagle.

Dr. Lyman Abbott preached at Plymouth Church Sunday evening from the text: "And the word was made flesh and dwelt (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."-John I, 14. He

"I received last week a letter from a stranger, containing one sentence, which I wish to read to you: Forty years ago, while a student at the University of Munich, one of our professors, Baron Justus von Liebig, told us, a small circle of students taking extra lectures in toxicology, in a pause when an animated controversy about the bottom cause of life sprung up: "Gentlemen, if the universe and our planet ever came to be governed by a wis-dom, science and penetration on a plan no higher than we mortals are capable to un-derstand and to master, then I should most fervently wish to be out of it and in a safer

"With that sentence I heartily concur. If could conceive it possible that this universe and this planet were governed by a wisdom no greater than I am able to com-God of infinite wisdom, for finite wisdom cannot comprehend infinite wisdom. It is no part of my purpose, my ambition, my de-sire, to furnish in this course of Sabbath evening lectures a system of scientific or philosophical knowledge which shall explain the mysteries of the universe. It is no part of the ambition or the desire of the evolu-tionists to do this. Indeed, it would be difficult to find anywhere in literature a nobler statement of the profound mystery of life than is to be found in the writings of Dar-win, Huxley and Herbert Spencer. The very word agnostic, which has been applied by these gentelmen to themselves, and which was, indeed, first employed by Huxley him-self, is an indication of their frank recog-nition that the universe cannot be compre-

that life is a growth, but growth is itself a mystery, and the statement that the unierse is full of mysteries is not diminished system of growth. I have attempted to show you, for instance, that we may believe that God is the creator of the universe and still believe that the creation was a process growth, but growth itself is a greater ystery than manufacture. No man can tell why it is that if you put two seeds side by side in the same soil, furnish them the same food, give them the same water, let the same sunshine fall upon them, out of one seed grows an oak, and out of the other seed grows a peach tree. Growth is a mystery. I have tried to show you that a man may believe in inspiration and revelation and yet believe inspiration and revelation are growths; but this is not to explain the mystery of inspiration. Inspiration is an effect of one mind on another mind, and in theology the effect of the divine mind on the human mind. How is it that mind operates on mind? How is it that one speaker charms an audience, and another antagonizes it? Why is that we are inspired by one author, and not inspired by another? Who can tell? The mystery of the influence of mind on mind remains, although one may believe, as the evoutionist does, first, that evolution-that is, the effect of a nigher mind on the dower-is the secret of all mental and spiritual growth, and, in the second place, that the effect of inspiration is never perfect and complete knowledge at the outset, but growth of mind and growth of spirit into constantly enlarging life and enlarging knowledge. So, again, though I have tried to show you that miracles have their place in the order of nature, this s not to solve the mystery of the miracleit remains a mystery no less than before. 1 tried, for instance, to show you that the resurrection of the dead, which is generally accounted the greatest of the miracles—and rightly so accounted, I think—is in the order of nature, not a violation of it, but this does not lessen the mystery of the resurrection. Life is a mystery; death is a mystery; resurrection, the restoration of life, is a mystery, and they are none the less mysteries that they belong in the order of nature, and not breaks in it or violations of it. If history shows anything it shows that Jesus Christ died. The evidence of His death is found in the official investigation of the case by Pilate, and in the fact that the Centurion would have sacrificed his own life by a false report. And, as I said the other night, the resurrection of Jesus Christ from death seems to me to be the best attested fact in ancient history. The mystery of this resurrection from death is not lessened at all by the belief that we have learned some-thing more of the laws of life than the men of olden times knew, and that when the vital functions have totally and finally eased-not when they have seemed to cease,

in immortality-it rather makes clearer than before that life is continuous and unbroken. MAN AN OBJECT OF MYSTERY. "So to-night it is no part of my ambition, nor even my desire, to explain the mystery of the character of Jesus Christ. All life is mystery to every other man, and the greater the man the greater the mystery. Who in this audience will say, I comprehend Daniel Webster? or William Shakspeare? or God. For consider, there is not, I think, Plato? We do not understand genius. How much less' may we be expected to understand Him who, on any estimate of His being whatever, must be accounted the greatest moral and spiritual genius the world has ever seen? No, I am not going to conceive a psychology of Jesus Christ. I glory; and we have desponed ourselves of God's ceive a psychology of Jesus Christ. I glory; and we are ourselves to show forth am not going to try to belittle Him with definitions. I am not we are kings. He is the great High Pricet: going to try to measure Him and show you and we are priests. He is the only be-that I understand Him-I am only going gotten Son of God; and we are sons of God. to try to point out the place which He oc-cupies in life according to the theory of an evolutionist, what His relation is to what went before and what comes after in the growth of the universe. God is in His world; and He is in his a means "In the beginning," says John, means of manifest-"was the Word, and the Word was with God, and the Word was God." What does that mean? What is a word? A word is a manifestation of the soul. Your friend is sitting at your side in absent-minded meditation; you cannot imagine what is passing through his mind; you say to him, 'A penny for your thoughts;' he wakes up out of that sleep, his eye kindles, he turns to you, he ooks you in the face, he speaks to you; in that speech he reveals to you what is going on within, what was before hidden. The the manifestation of invisible spirit. Now the declaration of John is that God was always a word. He never was in absent-minded meditation. From eternity He has been speaking; He has always been manifesting himself. He did not wake up six thousand years ago and say, 'Now I will manifest myself,' and then begin a creation; He did not wake up eighteen hundred years ago and say, 'Now for all time I will manifest myself in a divine man.'

but when they have totally and finally

ceased-it has been proved to be within the

power of modern science to resuscitate and revive them-to rekindle the extinguished

name of life. This does not lessen our faith

He has always been speaking. He has always been manifesting himself in creation, and all the works of creation are the revelation and the disclosure of the infinite and eternal energies which is behind them, which is flowing through them, which is working out its intellectual process in them and upon them. As the picture is the interpretation of the artist, as the book is the interpretation of the author, as the speech is the interpretation of the orator, so this great world in which we live is the interpretation of the universal Spirit, who is speaking through every singing bird, every blooming flower, every great earthquake, every storm mpest, everything beautiful, everything awful, everything terrible, everything sublime. He speaks in His world. And He speaks through men. Through men who heard in His voice what other men did not lear and felt in His presence what other men did not feel. He spoke in the ages that are past to prophetic men in many nations; not only in the Hebrew nation, but in many nations, inspiring men to no eading them on and up to larger and larger living, but pre-eminently to the Hebrew na-tion, because that Hebrew nation was pre-eminently ready to receive him.

HOW GOD SPEAKS TO MEN. "Why some soils are fertile and others are not, who can 'ell? Why some minds are Why some nations are fertile and others are not, who can tell? This is a part of the mystery of life. But in this nation there arose prophets, and to these prophets this ever-speaking Prophet spoke, and to them He manifested himself, and the Bible is the gathered utterances of the inspired f God. It is never so called by itself. hrist is the word of God. The Bible is ot. The Bible is a word of God. The word of God is all the languages in which God as spoken to all races, in all eges, under il circumstances; the Bible is one of His

poke through prophetic utterances of men who could hear better and understand betwho could hear better and understand better than the great majority of mankind, and at last, when the fullness of time came, He spoke by coming into one human life and filling it full of himself. Imagine for one moment that God desires to reveal himself to the human race; how can He make that revelation except in the terms of a human experience? This is what he has done. He who, in olden time spoke through prophets; He who, from the beginning was the word, when the race was ready, in the spiritual process of its development, for that later discourse, entered into one human life and filled it full of himself, that by looking at that life we might comprehend what the life of God is in the world. This is what the author of the epistle to the Hebrews declares to us: God, having of old time spoken unto the fathers in the prophets by spoken unto the fathers in the prophets by divers portions and in divers manners, hath it the end of these days spoken unto us in His Son, whom He appointed heir of all things, through whom also He made the world. First in fragments, first in partial

utterances, first in speech here and speech there little parts of himself which men could begin to comprehend, in single letters which men must learn—for they must under-stand the alphabet before they could under-stand the grammar of divin'ty—then at last He comes and fills One with himself and makes that One stand out in human life as a revelation and disclosure of himself. Consider for one moment how the New Testa-ment itself characterizes this Christ-what it says of Him. 'He is the Son of God,' that is, He is one all whose life is brooded by, begotten from, proceeds from the Father. Some of your life does and some of your life does not. We walk the world like Siamese twins, joined together, now speaking the life of God and now speaking the life of the world, the flesh and the devil. We are seventh of Romans, all of us—flesh and spirit in combat with each other; sons of the earth and sons of God strangely commingled. He was the only begotten Son of God because all His life flowed from the divine fountain and the divine source. 'In Him dwelt the fullness of the Godhead bodily.' He was one into whom the holy affluence of the divine nature was poured, that He might set it forth to men. 'God was in Christ.' The Christ walking the earth, the tabernacle, the God dwelling in Him and revealing himself through Christ. He was God manifest in the flesh. That is to say, He was such a manifestation of God as is possible in a human life. Jesus Christ did not manifest all the qualities of God. There is greater power of God manifest in the carthounks and the of God manifest in the earthquake and the tornado than there was manifested in Christ. There is greater mechanical wisdom and skill manifested in the flower than there was manifested in anything that Christ wrought. But the love, the patience, the fidelity, the truth, the long suffering, the heart of the Infinite and the Eternal Energy comes to its fruition and its manifestation in this one incomparable life—God manifesting himself in a human life and in human relations. 'He was the image of God.' You turn the tele-scope to yonder star, and someone says: 'What are you looking at?' and you say: ' Saturn and his rings.' You taken. You do not see Saturn and his rings; you see an image of Saturn and his rings, and if you could get near enough to see

Saturn and his rings you could not see them; they are too big; you could not see them; they are too big; you could not get them into the retina of your eye. The picture must be brought down, diminished, in order that you may behold it. Jesus Christ is the image of God—God brought within the horizon of humanity, God made small, that we may look at Him; adumbrated, says Mr. Beecher, that we may see Him. ed, says Mr. Beecher, that we may see Him; aking little steps by our side, says Dr. Parkhurst, that we may walk with Him. God is always manifesting himself, and He is manifesting himself by successive manifestations. First, in nature; then in the prophets; then in an inspired race; last of all, in one man whom He fills full of himself. SUPREME PRODUCT OF EVOLUTION. "Now, perhaps, you will ask me a question-or would if you were free to ask in this church assembly-does the divinity in Christ, then, differ in kind or only in degree from the divinity in men? There are differ-

ences in degree so great that they become equivalent to a difference in kind, but with this qualification I answer, unreservedly, the difference is in degree and not in kind. There are not two kinds of divinity, and cannot be. The divinity in man is not different in kind from the divinity in God. If it is, then there are two kinds of divinity; and two kinds of divinity means two kinds of divinities. That is polytheism. Patience is divine, hope is divine, love is divine, purity is divine, rightcourness is What is the message of Paul but this, that these are the qualities that are to be in us; that we are to have the paience of Christ; that we are to have the ighteousness of God; that we are to be pure even as He is pure; that the divine ualities in us are to be transcripts, reflections, repetitions of the divine qualities in the everlasting Father. If we believe that evolution is God's method of manifesting himself, then we need not be afraid to say that Jesus Christ is the supreme prod-uct of evolution in human history, meaning thereby that Jesus Christ is the su-preme manifestation of God in human his-tory, for the whole of human history is the manifestation of God, and Jesus Christ is the supreme manifestation which history affords of the divine

"Does, then, evolution end in the cradle or at the cross? No. For Jesus Christ did not come into the world merely to be a spectacle, merely to show us who and what God is, and then depart and leave us what we were before. 'I am the door,' He says. A door is to push open and go through. He is the door; through Him God enters into humanity; He is the door; through Him humanity enters into God; and He has come nto the world in order that we, coming to some knowledge and apprehension of the divine nature, coming to understand what one epithet-I cannot recall one-applied to Jesus Christ in the New Testament which in a modified form is not also applied to the disciples of Christ. He is the light of the world. We are the lights in the world. He is the image of God. We are made in God's image, and we have despoiled ourselves of ness of God. And the consummation of evolu-tion, the consummation of redemption—call is what you will-the whole of this long process of divine manifestation, which began in the day when the morning stars sang together, will not be until what Christ was he whole human race becomes, until the incarnation so spreads out from the one man of Nazareth, that it fills the whole human race and all humanity becomes an incarna-tion of the divine, the infinite and all loving

LIFE'S ONE OBJECT. "Let me ask you once more to take for this evening my point of view. All of life has for its object a divine purpose. That divine purpose is the creation of moral be ings, thinking, feeling, willing akin to God, to whom God may manifest himself. From the very dawning days of creation down to the last act in the great drama, when the curtain shall be rolled away and every knee shall bow and every tongue shall confess and from all the redeemed of the earth there shall rise the great new song-from beginning to the end the object of the whole long drama of human history has been that God might rear to himself a family of His children. If He is to do this, He must do it by revealing himself to his children and reproducing himself in His hildren. Now, there are three ways, and so far as I can see only three ways, in which one person can reveal himself to anperson: by his works, by his phy, by his personal contact. Man is a thinking creature. God may be revealed to man's intellect. Man is an emotive creature. God may inspire man's affection. Man is a creature with a will. God may, by His personality, mold and control man's will. But in one of those three ways all revelation of one person to another must be made; there is no other; and unless these three combine, there is no perfect manifesta-tion. You ask your friend: 'Do you know Schumann?' 'Oh, yes,' she says, 'per-fectly well.' 'When did he live?' 'Oh, I do not know anything about his life,' she says. 'I thought you meant his works. I have studied them all.' By and

by she takes the biography and reads the kife of Schumann. Now she has learned a new phase of Schumann's life; now she knows him as a husband, now she knows im as a friend, now she knows him in his never saw him.' By and by she goe him a year. Now, those are the three phases in life, and she does not perfectly know Schumann unless she knows him in the three qualities. She meets him in a reception and comes into personal relation with him. She does not know Schumann. ception and comes into personal relation with him. She does not know Schumann. She reads the biography, but she has never met Schumann. She does not know Schumann. She plays his music, but she has not read his biography. She does not know Schumann. She knows him only as she understands him musically, knows the story of his life, and is in touch with him through one personal experience.

"God is revealing himself to humanity. He is a word, always speaking. He speaks through His work, and all nature interprets Him to us. He speaks in the one incompar-

able life, lives for three short years in that little province of Palestine that we might see how such an one as He is lives, might know that what Jesus Christ was in those three short years that Jesus Christ is in the eternal relations, and when we stand at the grave that covers the loved form of one dear to us we may know that He weeps with our tears as Christ wept with the tears of Mary and Martha at the grave of Lazarus, and when we have sinned and are bearing the shame of our sin in our anguish-stricken hearts we may know that He feels toward hearts we may know that He feels toward us as Christ felt toward the blushing woman, to whom He said. 'Go in peace and sin no to whom He said, 'Go in peace and sin no more;' and when we come into our church service, and then go from it to the street and oppress the poor and do wrong, covering our iniquity by our garments of piety and deflect our own consciences from condemnation by our prayers and our hymns, we may see the divine finger of scorn pointed at us and hear the thunder of His tones: 'Scribes and pharisees! hypocrites! who devour widows' houses and for a pretense make long prayers!' And yet all this is that He may make that other and vital and supreme revelation of himself in our own consciences; that He may enter into the temple of our hearts; that He may sit at our fireside; that He may talk with us as a friend talks with a friend, face to face; that we may know Him as one knows an inthat we may know Him as one knows an in-timate companion; that He may come to us 'closer than breathing, nearer than hands and feet;' that He may come to be 'not so far as even to be near;' that He may be one with us and we one with Him, as Christ was one with the Father. It is Christ's own prayer, and the great growth which God has been carrying on from the beginning of the creation down to the present time will not be consummated until He has reared out of these sons of clay children of God, like to the Christ not only in the walk and the outer life and circumstance, but in this, that God is in them and they in God, in one sweet, sacred, perfect fellowship."

HUMOR IN THE HOUSE.

Speech Made by Peter J. Otey, a Virginia Rival of John Allen.

From the Congressional Record. Mr. Speaker—It has been said that doctors practice on their own patients, but that members of Congress, especially when they are on the Cuban resolutions, practice on the patience of others. I propose to take advantage of that prerogative for the few minutes allowed me. There is a story told of a man and his wife who quarreled as to what they should have for dinner. The one wanted terrapin stew and sherry and the other wanted can-vasback ducks and champagne. They wran-gled and quarreled, and finally compromised on cabbage. (Laughter.) We have had the terrapin stew of the Senate and the canvasback duck of the House, and now we have come in and compromised on cabbage, in the form of this resolution.

Mr. Smith of Michigan-If the gentleman will permit me, I should like to ask him a The Speaker Pro Tempore-Does the gentleman yield. Mr. Otey-Yes, sir, with pleasure. Mr. Smith of Michigan-I should like to

ask you if you have not misstated the facts? Do you not mean that they have had the canvasback ducks at the White House? (Laughter.)
Mr. Otey-Mr. Speaker, I can only answer that question in this way. It is said that Chief Justice Chase was talking to a nigger one day. I mean no disrespect to the colored people by saying "nigger." It is a word most appropriately derived from the word "niger," meaning black. He said to this coon-negro, I mean (laughter)-"I have always thought it was very strange that a coon wore his fur on the outside. When I have a coat with fur on it I generally put the fur on the inside. I find that it is warmer to wear it that way, and I do not see why a coon should not wear it in that way. Why is it? "Well," said the negro, "you'd know, if you was de coon." (Laughter.) asked the Chief Justice. cause," said the negro, "you would have more sense." Without reflecting on your intelligence, sir, and with the utmost of pleasantry, you have a complete answer.

I never visit the White House, I am a spring chicken of this House and do not go there unless sent for to be consulted about great matters of state, and I do not suppose the gentleman from Michigan does. I do not know anything about what they have there to eat. But a spring chicken had better stay away. I have only been there once or twice, and I do not know that I will ever go there

again. (Laughter.) Now. Mr. Speaker, we hear a great deal of talk about war. I am opposed to war. Thirty-five years ago I talked about war, and I was red hot for it. (Laughter.) But, sir. in the language of that great man-I do not know whether I pronounce it right or not-veni, vidi, vici; I came. Yes, sir; "I came' to the front, and for four years I stayed there. I remained there. No surgeon's certificate, sir, ever sent me home; and in the language of a great judge in Virginia, a friend of my friend Mr. Tucker, no one sent me there to have "the perpetual enjoyment of the rascally immunity of bombproof security." (Laughter.) "I was not to be hetesophisticated audacity of any man," as an old solider said. (Great laughter.) No, sir; I was not; but veni, I say, I came. Then vidi, I saw. Yes; I saw rebels there in thousands, with belligerent rights. I know, gentlemen, that you do not know yet which side of this question I am on (laughter), although you can guess which I was on then. I will get to that presently. The trouble about it is that I have not been able to tell which side a great many now are on, because they have been talking about national law, and international law, what General Grant Henry Clay Madlaw, what General Grant, Henry Clay, Madthing, of which the average Congressman

Yes, sir; I saw the rebels in thousands and thousands, with belligerent rights, marching toward a gallant foe. I saw them charge, I saw them stand, I heard them yell, I heard the thunder of their cannon, maintaining belligerent rights. It is not out of place, therefore, for me to say lastly that, after veni and vidi, vici, I conquered. But, sir, not until the big guns at Fort Delaware, where I had been invited to stay a few days by Uncle Sam (laughter), just one month before the surrender—not until these big guns thundered there and informed me that the name of Appomattox had been made immortal, and that the great Army of Northern Virginia had surrendered, making the name of Ulysses S. Grant immortal, not till then did I conquer; and then I conquered what? My insatiable desire for renown as a belligerent! (Great laughter.) That time came and I bowed to the inevitable. I confess, sir, that ever since then I have had no more thirst for gore. (Renewed laughter.)

Now, Mr. Speaker, why all this talk about war, and all this talk about rights and principle, international law and justice, and all such things? Mr. Speaker, just let us see what would be the application of prin-ciple, right and international law under certain circumstances. Let us suppose a case—you all would not suppose it was a supposable case—but just suppose a case (laughter), and that is suppose that the Northern States had seceded and that the Southern States had undertaken to maintain the Union. What would have been the result? Exactly the same as it was. (Great laughter and applause.) Secession would have succeeded then. No doubt about that. You all had too heavy guns for us and too many people, and it mattered not what was abstractly right, the same causes would have produced the same effects. Therefore, if the cause of the Union had been the whale represented by the Southern States, then it would have been the whale that the fish swallowed. See? There is no question about that. Now, sir, nobody doubts this proposition of international law; but the pertinent inquiry now is What has the pertinent inquiry now is, What has this to do with Cuba? (Great laughter.) About as much as the speeches against these resolu-

The Speaker Pro Tempore—The time of the gentleman has expired. Mr. Tucker-I yield five minutes more

Mr. Otey-Thanks. I am much more cleased than I make out I am. Well, sir, was going on about the question of right and international law when I was hammered out, etc. These things of right and justice in international affairs are settled by the arbitrament of arms. That settles the question, as a general thing. Of course secession was wrong, because the arbitrament of arms settled it. I am not going to discuss secession, gentlemen, not only because that as nothing to do with Cuba, but because it is, as we know, a new question. In dealing with Cuba we should remember that the United States does not follow the example of other nations; and we do not want to wait to see what England is going to do, wait to see what England is going to do, about the finances or any other thing. I hope we will make precedents instead of waiting for them. I do not believe with some of my friends on the other side of this chamber that the people of the United States can whip the United States (great applause and laughter), and hence we should act independently and courageously.

Now, sir, I am not like that gentleman who delivered a Fourth of July creation or who delivered a Fourth of July oration on one occasion, when he said the American eagle had plumed her wings and soared aloft and had scanned the whole world and then

"ilt" in America, with one foot in the At-lantic ocean, the other foot in the Pacific ocean, with her tail flopping in the Gulf of Mexico and picking grass in Canada. (Grea aughter.) No. sir: I do not believe that But I do believe, sir, that the United States is big enough to take care of herself in maintaining any opinion which it may ex-oress through us in this House—I being one of "us"—and capable of giving belligerent rights to Cuba (great applause), even though they be rebels.

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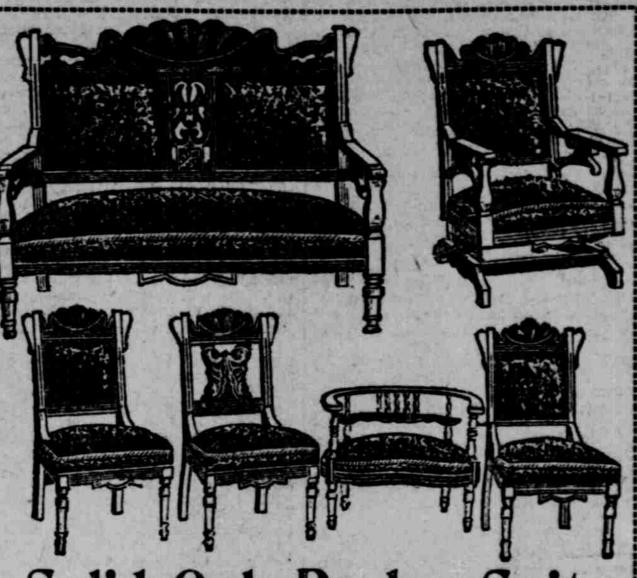
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READING FOR WOMEN

A LITTLE KNOWLEDGE OF HERALDIC ETIQUETTE NOW USEFUL.

Mistake Made by Parents in Showing Off Their Children-Flowers for Wife as Well as Sweetheart.

There are so many good people in society whose note paper and cards are matters of eyebrow-lifting comment, when a little consultation with a reliable authority on heraldry and the etiquette of cards and correspondence would have assured correctness. So, hark ye to the laws of Rome,

says Jenness Miller's Magazine. The unmarried woman bears her paternal arms in a lozenge emblazoned on her stationery. Upon her marriage her crest becomes incorporated with that of her husband on an escutcheon, and the two are used together. If, however, her husband has no claim to a crest, she may properly retain the paternal coat-of-arms.

A coat-of-arms is a significant decoration, one to be proud of, and heraldry is receiving an unprecedented amount of attention in this country, now that the multiplication of societies of the descendants of distinguished ancestors is leading to a general ransacking of family history.

To have a search made through the dim ages for the armorial insignia which belongs to one by right of ancestral descent is a costly proceeding. But in New York, Boston, Philadelphia and all the large shops which have special departments of heraldry for the convenience of their patrons, and, besides, there are scholars of heraldry, "pursuivants of arms," in the technical phrase, who make a profession of genealogical research and the hunting of family arms.

Once discovered, the engraving of the arms is a comparatively simple A good seal engraver will produce an artistic crest for from \$10 to \$25, the price depending upon the amount of work involved in the design. The printing of the crest on stationery in a single color will cost 1 cent per sheet, and an additional cent per sheet for each additional color used in the design. A design, therefore, which calls for a crest printed in three colors will cost 3 cents for each sheet of note paper on which it is printed. When there is no coat-of-arms to be had by preference, the monogram is a very attractive bit of individuality when stamped on a woman's note paper. Not long since, bold, big, bright letters stood out con-spicuously on fashionable note paper, and the monogram was readable at a yard's length. One of the favorite monograms consisted of long-legged, sprawly letters, making a design fully an inch square at the head of sheet, and the effect was not unlike a trade mark. The era of the conspicuous monogram is over. There is a certain latitude for individual taste, but the quiet taste is now the best form. The correct style for a monogram is a design inclosed in a circle, being occasionally surmounted with a bow knot. The whole design should not be over half an inch in diameter. Within this radius it is re-markable what fine detail in script is proluced. The tiny monogram is also appropriate seal stamp. A monogram is by far the most convenient and practicable decoration, though the woman who has an address line printed at the head of her note sheet, instead, saves herself consid-

What to Wear.

New York Post. Lace is the rage. It is bought and used by the league, and will play a prominent part in the gowning of simple day costumes, as well as elaborate evening tollets, and it is employed alike for hats, bonnets, parasols gowns, fancy waists, lingerie, summer capes, Etons and jacket bodices. Lace applique appear upon pretty summer dress skirts, and insertion laces are everywhere. Deep lace founces fall from the half-low bodice and droop over the full puffed sleeves. Likewise are seen on new fashionable gowns draperies of chiffon and mousselaine de soje, and cascades and jabots of tulle, edged with laces

small shoulder capes, pelerines, berthas, etc., being imported and copied from for warm and hot weather wear. The Marie Antoinette fichu is a very popular small wrap, and other styles have peolusi fronts, Vandyke points, tabe, etc. Capto this year begin with the diminutive model that just reaches the shoulder tips, but is cut exceedingly full,

There is literally no end to the variety of

traveling circular, easy to put on and off, made of mohair, alpaca, French surah, taffeta, or pongee. Fabrics matching the gown are all made use of, both in dress and utility costumes. Dresden and other fancy siks are completed with a fichu or yoked and frilled shoulder cape to match. It is a very easy matter in these days of revers, vests, collarettes, plastrons, yokes, and sleeves of one materoal, and waists of another, to freshen and wholly change the appearance of a passe gown or bodice. These accessories aid very materially in the renovation and they likewise use up any number of small-length fabrics most effectively. Threequarters of a yard of velvet will make a pretty yoke, but if the velvet is not of the very finest quality, far better use good silk. Yokes of bright satin, draped with black chiffon with chiffon frills at the yoke-edge, are easily made, and prove very effective and dressy. Slashed waists and sleeves with inserted puffs or points of a contrasting material, is another pretty method of utilizing odds and ends of handsome fabrics. A wide box-pleat belt and sailor collar of one sort of fabric is a natty device for freshening a bodice, likewise a guimpe and full sleeves of fancy silk or satin. Grenadines appear this year in more attractive patterns and qualities than ever before Many have their black or dark grounds strewn with gay Dresden designs; others are satin barred in rich Jacque, red colors, with bits of bright blossoms woven between the bars. Others again are striped with velvet, watered silk, or Empire gariands, or there are stripes of black satin or velvet, alternating with pink, old rose, or mauve chine stripes. These goods are very diaphanous as to texture, and are made up over black satin, black moire, or plain gay-colored taffeta, to suit individual tastes. Jacket bodices are in great variety. They are mostly short and very pert-looking about the waist and hips. The basque portion is cut scant or very full, in rounded circular form or in Vandykes as the figure of the form, or in Vandykes as the figure of the wearer requires, and the bodices are made of every sort of material from velvet and satin to wash silk and gingham. Full round walsts are still largely patronized by slender women, but there are many waists cut in points for those inclined to stoutness.

spectacles of hundreds of weighty women a "Hold Your Chin Up."

formed will be wise enough this summer to

adopt this bodice rather than the belted

found one, which made such very grotesque

New York Tribune. "Never acknowledge yourself beaten," said a successful man, "but make the world belleve you are prosperous, and prosperity will come." There is more truth in this precept than many people realize, not only in business relations, but in social life as well. I you succumb to financial difficulties and sink gradually to a lower level, acquire a slovenly, or at least careless habit of dress, and become retiring and distrustful, soon you find yourself deserted by your friends as you suppose, whereas in reality it is you who desert them. In the press of modern life there is no time to stop and look after those who fall by

the wayside, and it is much easier to keep a footing than to regain it if once lost "Never let your right hand know how poor your left hand is," is another worldly axiom that the children of this generation find profitable to follow, and this suggests a problem. How is it that Jones, who failed disastrously last year, and who, it is said, lost every penny and more besides, is apparently still rolling in wealth? And how does he manage to keep his carriage with two men on the box and go on giving dinner parties to his smart friends whenever it seems good to him to do so? It was only last week that the newspapers announced that he would not pay 50 cents on the dollar, and yet his wife has just ordered a gown from Mme. X+, who, every one knows, is one of the most expensive dressmakers in town. Who pays for the dinners, and the carriage, and gowns? And if they are not paid for, how does Jones manage it, and why can he not let us all into the secret? Then, again, there are people who make what one would imagine to be an ample income, and who yet talk as if they were positively poor, and who deny themselves not only the luxuries of life, but often the necessities of a pleasant existence. Why is it that some people have nothing, and yet seem to possess everything, and others have a sufficiency and yet seem to lack so much that makes life comfortable?

Showing Off Children

Otherwise judicious mothers find it hard to resist the temptation of "showing off" their children. While this pastime may be de lightful to the fond parent and interesting to beholders, its effect upon the child himself cannot fail to be injurious. He is soon changed from a bright boy into a conceited monkey. When a child makes clever speeches to order his chief charm is gone. There is also an unconscious cruelty in this lystem of showing off. It is but sowing seeds of trouble for the child which will bear But who is to blame for Johnnie's "for ness," and his exalted opinion of him The mischief was done when the little

and-so the droll remark that he had made that morning, or the clever reproof he had administered last hight to his doting papa. And later on, when the boy learned to read, was he not called upon to regale his relatives by telling them of this event in history or that occurrence in mythology? And they all listened as if they thought him an infant phenomenon, and were glad to sit at the feet of so much wisdom. And so it went on, until one day his family awoke to the consciousness that Johnnie was no longer a baby and "cutc" and "cunning." Now he is unbearably pert and disgustingly conceited -on the whole, a detestable prig. He must be sent away to school. Home is not the place for him. He is simply unmanageable, and requires outside snubbing to teach him his place. This he undoubtedly receives at boarding school, where teachers and comrades unite to undo the mischief done through years of home training. And the boy, at first bewildered, then resentful, loses a part of his self-importance, and at last mends his manners.

If a mother thinks—as most mothers do-that her child is a prodigy, let her exercise enough self-restraint to keep the conviction

Roses Before and After.

Philadelphia Inquirer. A remarkably practical girl for an engaged young woman made this little confidence to her best friend: "I've told Ned, and I'm serious about it, too, that he needn't fairly shower me with flowers now unless he means to keep up the practice, to some extent, at least, when we are married. If I don't get the roses and lilles now I shall not miss them later on, when we've settled down to the economies and commonplaces of married

life. There's Kitty Blank, for instance, When Tom was courting her that girl went about from moraing until night looking like a human flower garden. You couldn't act-tually see what the fronts of her bodices were made of, they were so plastered over with long-stemmed Jacques. But since she has become Mrs. Tom it's good-bye to the posy offerings. I don't believe her husband for her. The contrast between her floral existence before and after marrying is something pitiful. The other day I suggested to Ned that he start a post-courtship floral fund. I want him to lay aside half of whatever he is tempted to spend for flowers for me nowadays, so that after our marriage, when Cupid has absconded with most of our illusions, there will still be left the blossom bank account to keep alive one remnant at least of our engagement days. Ned just laughs at the idea, of course, and says: 'Flowers? Why, you shall have a double allowance of them every year we are married But I've seen those husbandly offerings ar I know that they usually consist of a faded stale-smelling little boutonniere tossed across the breakfast table to wife, after it has figured at a club dinner the night before. This is hard on the husbands, isn't it? And all the harder because it is true. Not only do the rose and violet tokens vanish with the wearing of the wedding ring, but soda water sins, ice cream dips and bonbon nib blings follow in their wake. Does the newlymarried man think that in becoming wife a woman's sweet tooth drops out? Or is it because—but there's another side to the

The Word "Bodiee."

story, and you shall have it before long.

New York Evening Sun. It is a great mistake to call "a bodice" any thing but a bodice. Corsage is permissible of course, and is never misleading, but it has the foreign twang that every good American should avoid even in the technicalities of dress. "Waist" is a word that, logically should never be applied to a garment having just as much reference to the shoulders and neck as to the waist. And above all, the bod ice should never be called a "body." Sucterm is not only "inelegant and imprope but is distinctly misleading. An example this occurred recently right here in New York city. A young woman, who for some days had been visiting her married sister in the suburbs, returned home without remembering to bring all her luggage with her. Among the clothes she left behind her was an evening bodice that, almost as soon as she wanted to wear. She accordingly telegraphed to the suburban sister asking that the desired article be shipped at once. It so happened that this young woman spent the whole of the following day with another girl, in the course of which absence the feelings of her family may be better imagined than described upon receiving the following telegram signed by the suburban sister: "Bertha's body has just been sent home."

From Various Sources The hall in a beautiful house is lighted by handsome peacock with a spread tail. A light when the electric current is turned on he bird shines as if set with every known

When the dining table requires to be mad fasten small loops to each corner of it and catch them on small brass hooks screwed on the under side of the table.

Decanters and carafes that are stained in side may be cleaned with a mixture of vin egar and salt, rock salt being best for the purpose. To a handful of salt allow a gill of vinegar; put both in the decanter and shake well until the stains have disappeared. Rins

wall treatment, is a bamboo frieze. This is really a fringe of bamboo about three feet wide, which is sold by the yard for the purpose. It is in deep browns and mabog-ony color, picked out with colored beads, and is a most effective finish for cottage and suburban furnishing.

For shampooing take 5 cents' worth of powdered castile soap, the same quantity borax, add to them two tablespoonfuls of alcohol, the beaten yolk of an egg and a pint of hot water. Put this in a bottle and cork it tightly. When used, rub well into the scalp and make a good lather. Carefully wash the hair in several waters, having the first water hot and the last one cool. This will prevent taking cold if the hair is dried

An art club that numbered many persons exhibition to which each person donated one piece of his work. The tickets to the exhibition, which were sold at \$2 each, were numbered, and each one entitled the buyer to some one of the articles donated, as well as to the enjoyment and study of many beautiful objects of art which were loaned. It is perhaps unnecessary to add that the tickets for this exhibition were bought with considerable searches. erable eagnerness by art students and others, Professor Scripture, of Yale, criticises several of the kindergarten occupations because he believes they injure the eyesight of chil-dren and produce shortsightedness at a time of life when the eye is most easily injured, The work that he most objects to is perforating, sewing with worsteds to cover an outline either marked with pencil or perforated, bead-stringing, weaving and drawing on cross-ruled paper. To those kindegartners who argue that the pupil should be obliged to

keep such work at a proper distance from the eye, he replies that "it cannot be done." A writer of note says that "science has come forward and declared perfumes healthy.

A learned Italian has discovered that cherry, laurel, cloves, geranium, lavender, mint, juniper, lemon, lemon verbena, fennel, sage and bergamot exercise a healthy influence upon humanity by converting the oxygen into ozone, and thus increasing its oxydizing influence. In the perfumes just mentioned there is a large quantity of ozone. Among those we in he also favors as of aid in this manner, but in a lesser degree, are anise, nutmes thyme. Among flowers that are medical palified are the hyacinth, migof the valley-all of which have



Gladness Comes A/ith a better understanding of the

VV transient nature of the many physical ills, which vanish before proper efforts-gentle efforts-pleasant efforts-rightly directed. There is comfort in the knowledge, that so many forms of sickness are not due to any actual disease, but simply to a constipated condi-tion of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficia effects are due to the fact, that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its bene-ficial effects, to note when you purchase, that you have the genuine arti-cle, which is manufactured by the Cali-

fornia Fig Syrup Co. only and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative. physicians, but if in need of a laxative, one should have the best, and with the ed and gives most general satisfaction

SEALS, STENCILS, STAMPS.